

## THE ANTI-SLAVERY BUGLE

Is published every Friday, at Salem, Columbus Co., Ohio, by the Executive Committee of the Western Anti-Slavery Society; and is the only paper in the Great West which advocates secession from pro-slavery governments and pro-slavery church organizations. It is edited by BENJ. S. and J. E. ELIZABETH JONES; and while urging upon the people the duty of holding "No union with slaveholders," either in Church or State, as the only consistent position an abolitionist can occupy, and as the best means for the destruction of slavery; it will, so far as its limits permit, give a history of the daily progress of the anti-slavery cause—exhibit the policy and practice of slaveholders, and by facts and arguments endeavor to increase the zeal and activity of every true lover of Freedom. In addition to its anti-slavery matter, it will contain general news, choice extracts, moral tales, &c. It is to be hoped that all the friends of the Western Anti-Slavery Society—all the advocates of the Disunion movement, will do what they can to aid in the support of the paper, by extending its circulation. You who live in the West should sustain the paper that is published in your midst. The Bugle is printed on an imperial sheet and is furnished to subscribers on the following

### TERMS.

\$1.00 per annum, if paid on, or before the receipt of the 1st No.

\$1.25 if not paid in advance, but paid within 3 mos. of the time of subscribing; and \$1.50 if payment be delayed longer than 3 mos.

No subscription received for less than six months, and all payments to be made within 6 mos. of the time of subscribing. Subscriptions for less than one year to be paid invariably in advance.

We occasionally send numbers to those who are not subscribers, but who are believed to be interested in the dissemination of anti-slavery truth, with the hope that they will either subscribe themselves, or use their influence to extend its circulation among their friends.

Communications intended for insertion to be addressed to the Editors. All others to the Publishing Agent, JAMES BARNARD.

### TO SUBSCRIBERS AND AGENTS.

The publishers of the Bugle have been put to great inconvenience and considerable expense, in consequence of those with whom they have business transactions neglecting to bear in mind a few necessary rules and regulations which may be thus stated:

1. In sending the name of a new subscriber or a remittance for an old one, write it distinctly, and give not only the name of the Post Office, but the name of the County and State in which said office is located.

2. When the Post Office address of a paper is to be changed, be particular to give the name of the office from which it is to be changed, as well as the one to which it is to be sent.

3. According to general usage, subscribers who do not give express notice to the contrary, are considered as willing to continue their subscriptions; and those who are in arrears cannot discontinue their paper, except at the option of the publishers, until all arrearages are paid, and if they neglect or refuse to take the papers from the office to which they are directed, or move to other places without informing the publishers, and the paper is sent to the former direction, they are responsible for payment.

4. The Courts have decided that refusing to take a newspaper (for which the individual has subscribed) from the office, and removing and leaving it uncalled for, is prima facie evidence of intentional fraud.

5. If you wish to discontinue a paper, first pay all arrearages, then request the publishers either personally, by letter from yourself, or through your Post Master to have it stopped.

### The Union.

No words in our language are more bandied about, just now, than these. "The Union"—"this Union"—shall it be preserved, or shall it be dissolved?

Our fathers came together and formed a social union. They felt that in union they would be strong; that divided, they would be weak—easily overthrown, and subject to any Power that might essay their enslavement. The sympathy which the Indian wars had called forth, continued a sacred pledge, long after victory had been attained. In the French War, the same feeling broke forth afresh; and when the aggressions of the Mother Country amounted to an intolerable burden, then it was, from North to South, that but one voice was heard, that of resistance. After the union of the thirteen States to effect this deliverance, and final conquest, it seemed impossible that anything short of a still stronger union would be satisfactory. Every heart in view of what had been accomplished felt joyous, affectionate and unselfish. All were anxious to unite upon a basis, sufficiently broad to comprehend the interests of all.

But, notwithstanding this hearty desire of perpetual alliance, and a strong reluctance to appear suspicious of the integrity of any who composed the deliberative assembly appointed to frame a Constitution; there soon sprang up difficulties, which increased in formidableness the more they were examined; and even after the Constitution had been ratified, it required the sagacity of the ablest statesmen to explain many of its features, and to unfold the various constructions that were put upon it by those who submitted it to the acceptance of the whole people.

It appears, from the history of that time, that no one entertained an idea for a moment, that Slavery was to be a perpetual institution of the country, or any portion of it. It was felt to be a weight, that in time would be gladly thrown off by those who should feel most aggrieved by it; and in several of the States where the system slightly existed, it was shortly abandoned. Beyond the limits in which the system existed, none of the exponents of the Constitution, not even Mr. Jefferson, ever supposed that it would be or could be extended. Had such an idea been only whispered in the ear of the Representatives from the North, it would have proved an insurmountable barrier in the formation of a Constitutional Government. And even as things then existed, the union was a union of compromises. It was founded upon the idea that integrity and uprightness would

# ANTI-SLAVERY BUGLE.

VOL. 4.—NO. 7.

SALEM, OHIO, FRIDAY, OCTOBER 6, 1843.

WHOLE NO. 163.

"NO UNION WITH SLAVEHOLDERS."

prevail over cupidity and wrong. Upon this slender thread the hopes of a large portion of the people were suspended; until a feeling found expression, favourable to an enlargement of territory, and which was consummated by the purchase of Louisiana. Then followed the acquisition of Florida, and close upon it the annexation of Texas.

The union of compromise having totally failed to bind together the people, as with one heart, there followed next the union of force, by which the various otherwise disjointed limbs have been kept in a sort of mock play. This latter union, however, has been obliged to give way to the union of expediency; and how long this motive is to prevail, a very few years will determine. It must be acknowledged, that not for a moment, since the ratification of the Constitution, has there been a hearty union between the people of the North and the South. And the very appearance of union has been owing mainly to the manufacture of cotton in the North. Had there never been a cotton manufactory at the North, Slavery would either have disappeared from the South, for want of Northern capital to sustain it, or the Union would have been dissolved. The North has, ignorantly and unwittingly may be, encouraged the growth of products of the slave States; and hence the cupidity, which has led them into a regular system of slave breeding, to meet the expected demand for slave labor in new States, to be formed out of the recently acquired territory in Mexico and California.

To show in what a false position we of the North are placed in consequence of this vexed question, and how childish a whim is this Union, it need only be stated, that all communication between the North and the South is cut off, by the nullification doctrines of the South. A colored citizen of the United States, entitled to vote for its President, is liable to imprisonment at the South, if he puts his foot upon an inch of that territory; and when so caught, and the sovereign State in which he belongs attempts to institute a legal investigation before the Courts of the United States in his behalf, the agent in that honorable enterprise is thrust out of that territory and menaced with death. And this is called a Union! Blessed Union! where all sense of justice is repudiated, and where dollars and cents constitute the only links which bind it together. Blessed Union! where the largest portion of the family are denied the protection of laws, enacted for the benefit of all. Blessed Union! where the right of speech and the liberty of the press is denied. Blessed Union! where education is frowned down, and where the word of God is not permitted to be read.

We have been drawn to this subject in consequence of the stirring debate in the Senate of the United States, just at the close of the session of Congress. In that debate Mr. Mangum, of North Carolina, took part. We have been in the habit of paying great respect to this gentleman's opinions, and because of their coincidence with our own, but for his frankness and honorable bearing towards all from whom he differed. It was with no little surprise, therefore, that we read the following extract, at the close of his speech on the Oregon question:

"Mr. Mangum said, I have no threats to make to the Union. In regard to the new territory, he was ready to surrender it, to give it all up. It was not true that there was not less attachment to the Union than there had been. He felt less attachment than formerly. His instinct told him this. To his Northern friends he wished to say that they could not carry out their principle upon this all from whom he differed. It was with no little surprise, therefore, that we read the following extract, at the close of his speech on the Oregon question:

"Mr. Mangum said, I have no threats to make to the Union. In regard to the new territory, he was ready to surrender it, to give it all up. It was not true that there was not less attachment to the Union than there had been. He felt less attachment than formerly. His instinct told him this. To his Northern friends he wished to say that they could not carry out their principle upon this all from whom he differed. It was with no little surprise, therefore, that we read the following extract, at the close of his speech on the Oregon question:

He, Mr. Mangum, was the last man, in our opinion, to connive with Mr. Calhoun in the revival of nullification and dissolution doctrines. Mr. Mangum has been, hitherto, too far sighted upon the subject of Slavery, and the peculiar dangers incident to that institution, to be willing to yield the protection, which the free States, by the Constitution, are bound to afford to them of the South; but it seems that the cool judgment which has hitherto characterized Mr. Mangum as a statesman, gave way under the pressure of those outside influences, which the South so well and so effectually knows how to employ.

Any Union of States or individuals, that is to stand and to do good, must have for its foundation a settled principle, as to the law of right. If this first principle is so little understood or agreed upon, that the Bible, which is supposed to contain it, is read as an authority for the Slave system at the South, and as utterly opposing it at the North—how can it be possible that there should be anything like union or agreement upon any of the

subjects of national interest? So truly is this felt to be on all hands, that no question of any moment can be introduced into Congress without receiving its hue and tone from the Slavery question. And one of the most distinguished members from the South at the late session declared, that until this Slavery question was settled, it would be in vain to harmonize upon any other.

The idea of national union is preposterous upon any other basis than that we have in mind. As well might a Church and State unite upon a minister, whose terms of office and Christian doctrine were diametrically opposed to one of those bodies. The country in which we live is spreading itself out in every direction. Now that it has conquered a territory equal in size to thirteen large States, it is opening its eyes upon a vast world of islands of the sea. Cuba, fertile Cuba, is not only tempting European powers to seize upon it, but America, also, not wishing to be outdone, has longings that nothing but possession will ever satisfy. And all for Slavery. It will not be possible for any nation to seize upon this mine of wealth, without letting loose the dogs of war. Horrible thought! Nay more, to perpetuate the Union of these States, upon its present basis, the North will continually be obliged to falsify those noble principles, which recognize in every human being a brother or sister in Christ; and equally entitled to life, liberty, and the pursuit of happiness. For these and many other reasons, we never can vote for a slaveholder, let the consequences be what they may.—Principles, not Men. This is a Bible motto. God be praised for it.—*Cristian World.*

The following Address is from the representatives of Indiana Yearly Meeting of the Society of Friends, (commonly called Quakers,) composed of the members in the Western part of Ohio, the States of Indiana, Illinois, and Iowa, issued at their meeting held at White-water meeting-house, near Richmond, Indiana, called the Meeting for Sufferings of Indiana Yearly Meeting, to the citizens of Ohio, pleading with them to use their influence to have their statute laws repealed that bear oppressively on the colored population; which, in feelings of Christian love is recommended for the serious personal and consideration of all.

Signed on behalf of said Meeting by  
THOMAS EVANS, Clerk.

### Address.

Believing as we do that righteousness exalteth a nation, but sin is a reproach to any people, and that practices established by the laws, or supported by the usages of a community, which are inconsistent with the laws of universal righteousness, must bring down upon such community the displeasure of Almighty God, who is no respecter of persons, but regards the lowly as well as the great, and in whose hands are the destinies of nations, as well as of individuals; we are induced from apprehensions of religious duty, and a desire to promote as far as we may be enabled, the peace and prosperity of our common country, to solicit the serious attention of our fellow citizens to the law now in force in the State of Ohio bearing oppressively on our colored population—usually termed the black laws.

When we reflect that God hath made of one blood all nations of men for to dwell on the face of the earth, and that our blessed Redeemer in his instructions to his disciples commanded them to teach, or proselyte all nations, and thus declared his gracious design, that all, without distinction of nation or color, should be brought within the sacred enclosure of the universal church, it appears impossible to resist the conviction, that usages or laws which measure the rights and privileges of the African race by a lower standard than that which we apply to our own, are irreconcilable with the manifested will of our great Creator, and with the imperative declaration of our blessed Saviour, as all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.

But we apprehend the laws of Ohio, in relation to the colored race, are not only incompatible with the precepts and tenor of the gospel, (which we profess to believe and to be governed by,) but with the spirit and principles on which our government is ostensibly founded.

It may be remembered that nearly sixty years ago the Congress of the confederation adopted an Ordinance declaring that in the territory north west of the Ohio, of which the State of Ohio now constitutes a part, there should be neither Slavery, nor involuntary Servitude, otherwise than in the punishment of crimes, whereof the party shall have been duly convicted; and this Ordinance so prescriptive of slavery, had, as we understand, the unanimous sanction, through the votes of the delegates, not only of Virginia, but of the Carolinas and Georgia.

Hence this extensive territory, almost then unoccupied by civilized man, was solemnly guarded from the intrusion of slavery. Here we might have reasonably hoped, that the descendants of Africa, who in several of the States were degraded below the common level of humanity, and held as the property of their fellow man, in several of the States, and treated rather as aliens and outlaws in others, would find a country and a home, where they would be permitted and encouraged to unite with their fairer compatriots, in reducing the primeval forest under cultivation, and where criminal designs would not be necessarily inferred from the darkness of the skin.

This Ordinance was not only adopted in its fullest extent, in the Constitution of the State, but it is laid down upon the unalterable principles of free government, "that all men are born equally free and independent, and have certain natural, inherent, and inalienable rights, among which are the enjoying and defending life and liberty; acquiring, possessing and protecting property, and pursuing and obtaining happiness and safety."

Yam, fellow citizens, let us compare the black laws of Ohio—with the foregoing Ordinance, and the liberal principles set forth in the Constitution. We will begin the dark catalogue with that of 1801—as follows:

An act to regulate black and mulatto persons.  
Sec. 1st. Be it enacted by the General Assembly of the State of Ohio, that from and after the first day of June next, no black or mulatto person shall be permitted to settle or reside in this State, unless he or she shall produce a fair certificate from some court within the United States, of his or her actual freedom; which certificate shall be attested by the clerk of said court, and the seal thereunto annexed by the said clerk.

Sec. 2. That every black or mulatto person residing within this State, on or before the first day of June, one thousand eight hundred and four, shall enter his or her name, together with the names of his or her children, in the clerk's office, in the county in which he, she or they reside, which shall be entered on record by said clerk; and thereupon the clerk's certificate of such record shall be sufficient evidence of his, her or their freedom; and for every entry and certificate, the person obtaining the same shall pay to the clerk twelve and a half cents; provided, nevertheless, that nothing in this act contained shall bar the lawful claim to any black or mulatto person.

Sec. 3. That no person or persons, residents of this State, shall be permitted to hire, or in any way employ, any black or mulatto person, unless such black or mulatto person shall have one of the certificates as aforesaid, under pain of forfeiting and paying any sum not less than ten nor more than fifty dollars, at the discretion of the court, for every such offence; and one half thereof for the use of the informer, and the other half for the use of the State; and shall moreover pay to the owner, if any there be, of such black or mulatto person, the sum of fifty cents for every day he, she or they shall in any wise employ, harbor or secrete such black or mulatto person; which sum or sums shall be recoverable before any court having cognizance thereof.

An act to amend the last named act, passed January 25th, 1807.

Sec. 1. Be it enacted by the General Assembly of the State of Ohio, that no negro or mulatto person shall be permitted to emigrate into and settle within this State, unless such negro or mulatto person shall, within twenty days thereafter, enter into bond with two or more freehold settlers, in the penal sum of five hundred dollars, before the clerk of the Court of Common Pleas of the county in which such negro or mulatto may wish to reside, (to be approved by the clerk,) conditioned for the good behavior of such negro or mulatto, and moreover to pay for the support of such person, in case he, she or they should thereafter be found within any township in the State, unable to support themselves. And if any negro or mulatto person shall migrate into this State, and not comply with the provisions of this act, it shall be the duty of the overseers of the poor of the township where such negro or mulatto person may be found, to remove immediately such black or mulatto person, in the same manner as is required in the case of paupers.

Sec. 2. That it shall be the duty of the clerk, before whom such bond may be given as aforesaid, to file the same in his office, and give a certificate thereof to such negro or mulatto person; and the said clerk shall be entitled to receive the sum of one dollar for the bond and certificate aforesaid, on the delivery of the certificate.

Sec. 3. That if any person being a resident of this State, shall employ, harbor or conceal any such negro or mulatto person aforesaid, contrary to the provisions of the first section of this act, any person so offending shall forfeit and pay, for every such offence, any sum not exceeding one hundred dollars, one half to the informer, and the other half for the use of the poor of the township in which such person may reside; to be recovered by action of debt, before any court having competent jurisdiction; and moreover be liable for the maintenance and support of such negro or mulatto, provided he, she or they shall become unable to support themselves.

Sec. 4. That no black or mulatto person or persons shall hereafter be permitted to be sworn or give evidence in any court of record, or elsewhere in this State, where either party to the same is a white person; or in any prosecution which shall be instituted in behalf of this State, against any white person.

An act passed under date of February 27th, 1834, provides for the recording, endorsing, &c., of the certificates required by the foregoing acts. Then follows sundry sections to enable slave owners to recover their fugitives from labor.

The whole of the laws which we have here brought into notice, we would respectfully submit, are part and parcel of the slave system, and no way in keeping with free institutions. "Slavery," said Judge Mansfield in his decision of the Somerset case, "is of such a nature that it is incapable of being introduced upon any real estate, moral or political; it is so odious that nothing can be suffered to support it, but positive law." Somerset was accordingly discharged, not because his freedom was proved, but because his detention in slavery was not allowed or approved by the law of England. Freedom is manifestly the rule, slavery the exception. The state of slavery is deemed to be a mere municipal regulation, founded upon and limited to the range of the territorial or local laws.

Of course the laws establishing slavery in other States lose all their authority within the free State of Ohio, except so far as it is extended by the Constitution and laws of the United States. Now that constitution

gives to the owners of slaves the power to reclaim them, and the law of Congress of 1793 sufficiently enforces that power. Rendering State legislation, especially by free States, supererogatory; and as encouraging, rather than condemning the unchristian practice of slaveholding. Should not every conscientious citizen of the State of Ohio shudder at the thought of being accessory to the guilt and sin of slavery; and are they not so, and will they not continue to be so, while they quietly acquiesce in the continuance of these laws? Much to the credit of Pennsylvania, notwithstanding she borders upon several slave States, she has recently withdrawn her facilities to the slave owner for the recovery of his fugitive from labor; and so ought Ohio and all other free States.

Now, fellow citizens, let us seriously consider whether the laws which we have copied into this Address, drawing the degrading distinctions they do, between the descendants of the African race and our own, can be reconciled with the laws of justice and humanity; or with the principles on which our government is professedly erected? Are they framed so as to fulfil the primary object of laws; the protection of the weak against the encroachments of the powerful—are they calculated to recognize and unalterably establish the general great and essential principles of liberty and free government?

The negro or mulatto, no less than the white man, is an object of Redeeming Love, and born according to the laws of nature, equally free with ourselves. Freedom is an inherent right, not to be forfeited, except by crime legally proved. To require such one to prove his freedom is in reality to demand that he should prove a negative; a species of proof unknown to the legal profession. Now the law of 1804 provides that no black or mulatto person shall be permitted to settle or reside in Ohio, unless he or she shall first produce a fair certificate from some court of record of his or her actual freedom. This provision not only lays, as we apprehend, a burden on the colored race which we should feel to be very unjust, and unreasonable, if applied to ourselves; but it seems to be a perversion of an established principle of law.

Section 3, of the law of 1804, as will be seen, provides that no person or persons, residents of this State, shall be permitted to hire, or in any way employ, any black or mulatto person, unless such black or mulatto person shall have a certificate of his or her right to freedom, under pain of forfeiting and paying any sum not less than ten, nor more than fifty dollars. This, we apprehend, is a palpable encroachment on the rights of the citizens of the State, and is in reality felt to be so by a large number.

It is indeed difficult to conceive upon what principle such a law can be defended. A law so impolitic and unjust, we apprehend, could not be enacted in this enlightened day. Why, then, continue it in force? Or do we prefer to wear shackles upon our own legs, and impede our own prosperity, in order to render more secure and available the institution of slavery in our sister States. If a man whatever the pressure of business may be, cannot employ a colored person who may be able and willing to assist him, without being exposed to a penalty; in a country, too, where every man should of right be presumed to be free, we certainly hold our property and our rights by a very precarious tenure. What an absurdity, that a man should be required to carry in his pocket a certificate that he is what God has made him—free! A condition which our Bill of Rights, as well as the Constitution of Ohio declares, belongs by nature to all men—an inherent right of which he could never have been deprived but by force applied in his own person, or exercised upon his ancestors.

If a colored person, ignorant of those unnatural and unchristian laws comes into the State, without such certificate, and is destitute of property, must be driven to beggary or to theft, though able and willing to labor for his subsistence? Certainly, policy, as well as humanity, forbids it. Does the religion of Jesus Christ and his Apostles teach or justify such cruelty and oppression towards a dependent race of our fellow beings? Who so fully as the poor African, represents the man whom we read of in the gospel, that fell among the thieves, and was stripped of his raiment, and wounded, and left half dead—dragged by merciless hands from his native land; robbed of all the dearest rights of life, and doomed to degradation and toil; for these and no other assignable causes, prejudice fixes upon him and his posterity the unjust distinctions and disabilities imposed by the unequal laws which are the subject of this appeal.

The provision which renders the employer of a person who may be afterwards found to have been a fugitive slave, not only subject to a penalty, but also amenable to the owner whenever he may appear, recognizes a right in such owner not reconcilable with the declaration above cited from the Constitution of Ohio. If "all men are born equally free," slavery is a violation of natural right, and the claim of the master to the service of the slave is an assumption, not the assertion of a right. Does it become the authorities of a free State to enforce such a claim at the expense of our own citizens? This provision of law, as it stands, goes even further than the law of Congress of 1793, and also of important decisions had in the case. By these, before the penalty is incurred, proof must be made that the person employed, or harboring, knew the person employed was a fugitive slave. The peace of society may require our submission to acts of injustice or oppression when redress cannot be obtained by legal and constitutional means, but the people of the non-slave-holding States are, as we have already said, under no obligation to afford an active support to the system of slavery. Our moral and religious obligations are unquestionably on the side of freedom.—We repeat, that the submission on the part of the non-slave-holding States to the law of

Congress of 1793, relating to fugitive slaves, is all that the slave States can demand or expect.

The first section of the act of 1807, amendatory of the law of 1804, provides, as will be seen, no negro or mulatto persons shall be permitted to emigrate into and settle in Ohio, without giving bond, with security in the sum of five hundred dollars for their good behavior and maintenance. The demand of a curfew for good behavior is understood to imply that the party may be convicted of some misdemeanor. There is probably no legal axiom more fairly established than that innocence is always to be presumed, where guilt is not proved. And all experience demonstrates that the surest method of re-educating a man an enemy, is to treat him as one.

A man that would have friends must show himself friendly. To presume that a person of whose actual character nothing is known, is more likely to disturb the peace of the community, merely because of an African origin, is, we are fully convinced, to disregard the lessons of experience.

When we reflect upon the injustice meted out to the descendants of the African race in this country, the laws and usages by which their rights are violated in many of the States; their education prohibited by law in some; and their improvement retarded in nearly all; and remember how few schools and efforts they have made to redress their wrongs, we can hardly resist the conviction, that, taken as a mass, they are a patient and peaceable people. Would the Anglo-Saxon race have submitted, under similar circumstances, to equal injustice without more numerous acts of violence? Where then, fellow-citizens, where, then, fellow professors of the Christian religion, do we find occasion for the enactment and continuance of a law requiring the helpless people to give security for their good behavior? How far can the citizens of Ohio lay claim to the character of humanity and benevolence, while they require security of these people, in advance, for their maintenance, in case of inability to support themselves? Such a rule, if applied to people of every complexion, would exclude from emigration the class of settlers upon whom the prosperity of the State principally depends. Why, then, upon principles of common policy; to say nothing of the sacredness of justice, can we make this distinction now under consideration? Those who rely chiefly upon the labor of their hands for their support, constitute the bone and sinew of society. A proposal to adopt the provisions of this section of the law, in case of white emigrants, would no doubt be rejected without hesitation. And we are unable to discover any valid reason why they should be applied to the colored race rather than to our own. We believe it will be found, on inquiry, to be a fact, that in States where justice is meted out to these people with the most equal hand, there we shall find the greatest prosperity. Making good the scripture declaration,—"But the liberal devise liberal things; and by liberal things shall he stand." Every citizen of Ohio who is in the habit of traveling, must be aware of the fact, that in our hotels and steamboats, a large proportion of the services is performed by colored persons. Those they contribute greatly to our convenience and comfort, notwithstanding our inhibitory laws, and deep rooted prejudices, can we make this distinction now under consideration? Those who rely chiefly upon the labor of their hands for their support, constitute the bone and sinew of society. A proposal to adopt the provisions of this section of the law, in case of white emigrants, would no doubt be rejected without hesitation. And we are unable to discover any valid reason why they should be applied to the colored race rather than to our own. We believe it will be found, on inquiry, to be a fact, that in States where justice is meted out to these people with the most equal hand, there we shall find the greatest prosperity. Making good the scripture declaration,—"But the liberal devise liberal things; and by liberal things shall he stand." Every citizen of Ohio who is in the habit of traveling, must be aware of the fact, that in our hotels and steamboats, a large proportion of the services is performed by colored persons. Those they contribute greatly to our convenience and comfort, notwithstanding our inhibitory laws, and deep rooted prejudices, can we make this distinction now under consideration?

The third section of the amendatory act of 1807, imposing a penalty of one hundred dollars for employing any negro or mulatto who has not complied with the provisions of the above laws, is so manifestly unreasonable and unjust, as well towards our own citizens, as towards the colored race, as to require but little comment. We need only observe that this provision of the law is violated by our best citizens; proving that it is a dead letter except in the hands of the most unprincipled and unfeeling; are used as an engine of revenge; in such cases it is capable of being made vexatious, and oppressive, in a high degree, and on this account, if no other, ought once to be repealed.

Let us now take a passing notice of the 4th section of the law of 1807, disqualifying colored persons from giving evidence, &c.—As every act of legislation is supposed to be designed to redress some evil, or to procure some advantage, we naturally inquire what was the evil to be redressed or advantage to be gained by this provision of law? Was it supposed that negroes and mulattos were too much addicted to mendacity, and too avaricious in concealing their falsehoods from the penetration of judges and jurors to be trusted to give evidence in a court of law? If that opinion was entertained why were they permitted to give testimony in any case? Or was it deemed less desirable that the truth should appear when colored persons only were concerned; that where one or both parties happened to be white? Or may we not fear that the object was to prevent people of color from obtaining redress for outrages committed on their persons, or property by unprincipled whites? Whatever the motive of the legislature may have been, whether the act was designed to secure the people of our own color against the demands of the negro race, or whether it was dictated by that cruel and inflexible contempt with which the descendants of Africa have long been regarded, the effect of it can scarcely be mistaken. While this provision stands unrevoked, the colored inhabitants of the State have little to expect from the protection of law, even in cases of the grossest outrage. And now let us soberly ask what possible injury could be apprehended from permitting persons of every complexion to state what they know in courts of law, and subjecting their testimony to the rigid scrutiny of the bar, to the explanations of the bench, and the reductions of the jury box? Is it reasonable to believe that more falsehoods could be palmed upon the community and left undetected than now are.

As these people are declared by the terms of the Constitution from participating in the choice of our legislators, and of course can exercise no control over the laws by which they are governed, a situation which we should hardly think equal and just, if placed in it ourselves, this circumstance furnishes a forcible appeal to our sympathy, and increases the responsibility of those entrusted with the legislation of the State. For he that ruleth over men must be just, ruling in the fear of God. If we regard these people as strangers, and not as fellow citizens, we ought to remember that among the chosen people of old they were commanded to have "one law to him that is home-born and unto the stranger that sojourneth among you." And the abuse of the stranger was frequently recommended to their attention.

The Christian religion has broken down the wall of partition between the Jews and Gentiles, and teaches us to regard every man

\* Decision of the Supreme Court, in case of Prigg vs. Case, of Pennsylvania.

\* See Constitution of Ohio, article 9.



of our neighbor, whom we are commanded to love as ourselves.

Now, fellow-citizens, let us seriously inquire whether the acts of violence and outrage by which the colored population was introduced into the United States, have not brought a weight of guilt upon our country which we are bound to expiate, as far as possible, by according to them a liberal participation in the blessings, temporal and spiritual, which have been poured on our favored land! Can we, as citizens of the United States, and above all, as professors of the benign doctrine of Christianity, give countenance to laws which we should deem unjust and oppressive if subjected to them ourselves; which evidently originated in a cruel prejudice, and which are calculated to produce and perpetuate that very degradation of moral and intellectual character which are urged in their defence.

Suppose we solemnly put the question to ourselves, are the people for whom we are constrained to raise the voice of humanity, human beings? Did Christ die for them? Are they objects of redeeming grace and mercy? Now if these are undeniable truths, and God is no respecter of persons, then what justification can be offered for the continuance of laws so revolting to every feeling of humanity and justice? While the above laws continue to disgrace the pages of our statute books, how can those who support them respond to our blessed Lord's prayer, "Thy kingdom come; thy will be done, in Earth as it is in Heaven"? Or how can they hope to stand approved before Him by whom an account will be required, when He comes to judge both quick and dead at the great day of judgment, when every one shall be "rewarded according to the deeds done in the body," whether they be good or whether they be evil; at that day, we say, of the resurrection both of the good and of the bad, and of the just and the unjust, "when the Lord Jesus shall be revealed from Heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power, when He shall come to be glorified in His saints, and admired in all them that believe in that day."

In conclusion, we devoutly hope that the day is not very distant, when man, in every situation, and every clime and color, shall become the friend of man.

#### COMMUNICATIONS.

##### An Address

To the females of the United States, especially those of the so called Free States.

##### DEAR SISTERS:—

Being far advanced in life, weak in body, and under deep exercise of mind, I feel inclined to write for you some account of the grievous sufferings of our sisters in slavery.

Sisters! you sisters of the human family—not Africans, though partly descended from them; some in part colored, but others white, and yet are slaves. This whitening process doth not free them, for the laws determine that they shall follow the condition of the mother; and as the utmost chastity is required of, and maintained by the free white females, and the slave women looked upon as having no character to lose, those mixed children are slaves. There are many of these, for chastity is not considered a virtue essential for men; and the women of this mixed class being considered beautiful are often among the greatest sufferers. Many of these being brought up with free females as seamstresses or waiting maids, and in habitual intimacy with them, have as pure ideas and feelings, and are as intent to preserve themselves chaste. But they are in the power of masters, and when these cannot allure them by presents and favours, they demand submission and on their refusal treat them very cruelly—threatening also to sell them away to the far south, there without protection from insult and abuse, to wear out their lives in the rice swamps, and cotton fields, under the rays of a burning sun, to which they had never been accustomed. Sometimes these virtuous females have been permitted to marry slaves, whom they sincerely love. The clergyman joins their hands and pronounces them one: thus mocking them with the rite of a legal marriage, and to them it is real. He also admits them into his church. They are conscientiously religious. But the time of trial comes. The master begins to covet the beautiful wife of his slave. He cannot allure her, and resorts to cruel scourging to compel submission. Under this extreme trial they ask advice and assistance from the minister, but he tells the husband—the faithful husband of the abused and almost heart-broken wife, there is no help for it; they must submit. Think, Oh! think of this, ye virtuous females! The woman is virtuous, conscientious, she cannot yield, she had rather die, and persevere until her life is taken. Let none satisfy themselves by thinking that slavery is not so bad as it has been represented; but seek to know the truth, and also learn what we may do to arrest its career before it sink our country to ruin. As one instrumentality, let us promote the production of free labor goods, every way in our power. If we, dear sisters, are enough alive to the subject—"remembering those that are in bonds as bound with them," we may do much in promoting such a work. Let us also call on our sisters of the south to assist in proclaiming the cause of the oppressed, and on our southern brethren to arise and shake off the incubus of slavery before it sink them in utter desolation.

Most assuredly if they would free the slaves, and treat them as human beings—let every man have his own wife, and parents their own children, giving them wages sufficient to support them in families, and encourage and support virtuous education, those places which are now laid waste and becoming a wilderness, would again become fruitful fields. The change to a virtuous life, would also cause the country to become in morals, and true religion, as the garden of the Lord. Oh! professors of Christianity, deceive not yourselves, and think to be saved by a supposed belief in Christ, without purity and holiness of heart and life. Read his Sermon on the Mount and see how he recommends practical righteousness. Remember how often he condemned hypocritical profession, and said to his disciples "Ye shall know them by their fruits." Do men gather grapes of thorns, or figs of thistles! Oh! for your own souls sake look at the thorny and thistle dispositions you cherish, and how often the poor slaves are made to feel the sting—not only when under the infliction of cruel tortures of body, but many and severe afflictions of mind in the separation of husbands and wives, parents and children, and often under the dreadful apprehensions that the sufferings of those borne away will be greater than ever before! Consider how far you are from obeying the command of the holy Jesus, who said, "In all things whatsoever ye would that men should do to you do ye even so to them," and think oh! think how often ye take His name in vain, who said why call ye me Lord, Lord, and do not the things which I say? Remember when the commandment was given "Thou shalt not take the name of the Lord in vain," it was added "The Lord will not hold him guiltless who taketh his name in vain." Let not your priests deceive you. If they direct you not to purity of life in all your conduct, and would make you think that a belief in Christ without this can save you, they will be of no more benefit to you than the lying prophets of Babel were to the children of Israel, persuading them to be content and at rest in their sins. But there were then true prophets also, and these condemned the formal gatherings and incense burnings, and called for justice and mercy. He hath showed thee oh! man what is good; and what doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God. These prophecies Jesus did not come to change or to destroy. "Think not" said he "that I am come to destroy but to fulfill." And when he said, "whatsoever ye would that men should do to you do ye even so to them," he added, "for this is the law and the prophets." In making these appeals dear sisters, let us hope that the time will come when many in the south will arise, and labor to remove the evils produced by a possession of irresponsible power from within their borders.

There may we freely purchase the products of their soil when we know it to be cultivated by free people in the enjoyment of family relations, instead of being extorted by driving, degrading, and robbing of all that renders life valuable and comfortable. How can we without compunction enjoy the products of their toil, when this great sin of oppression is most certainly tending to the downfall of the nation. Let us not say we pray for their freedom and the Almighty will do the work in his own time, as though that time were not now; for most assuredly if there is a good and gracious God, he will not that such a system of iniquity should continue one hour.

But he works by agents, willing agents, and it is through the supineness of the people that they thus remain. If the public sentiment of the nation could be aroused from the bed of ease whereon it has long been sleeping, and go forth to do work of righteousness, their hold on the slaves could not long continue. The rejoicings on the anniversary of the nation's Independence being continued without any regard to the sufferings of the slave, plainly show that while exulting in their own liberty they have not seen that slavery is coming upon them as a thief in the night to take from them that liberty which they now make the subject of their rejoicing. "Righteousness exalteth a nation but sin is a reproach to any people." As sin has ever tended to the downfall of nations, we cannot expect that ours will be an exception. Nay, verily! she cannot escape unless the vigilance of the people is excited before it be too late. Therefore let all arise and attend to the labor which the day-light of investigation shows to be necessary; open every window shutter and curtain that would conceal the light, gain all the information you can, and be willing to go forth into every field and vineyard where you can work; and the Lord of life and goodness, the God of justice and mercy will work through faithful laborers for the redemption of our country from the sin and corruption which is caused by enslaving our fellow creatures.

Almost all the evil conduct we have ever heard of appears to be connected with the system of slavery. Many slaveholders having been accustomed to spend much time in the northern states, and communication by social acquaintance, commerce, sectarian church fellowship &c. has had a tendency to create an apathy in the people on the subject, not seeing it as it really is and has been. But light is arising and spreading, and I entreat you, dear sisters, wherever this may come, never to cease seeking to know the truth respecting the unhappy and degraded condition of our sisters in slavery. Then so

you value your own liberty, I hope you will be willing to do all in your power, and labor in every way you can to obtain the like privilege for others.

The God of holiness and purity will bless your labors, your peace will flow as a river, and your righteousness as the water of the sea. The Anti-slavery feeling of your sympathizing hearts will extend from one to another, until the public sentiment of the nation is so influenced and renovated, that our country will be redeemed from this heavy pressure of iniquity and prevented from sinking to utter destruction.

EMMA STEER.

##### Political Alliance with Menstealers

YOUNGSTOWN, Sept. 20, 1848.

To the Editors of the Bugle.

DEAR FRIENDS:—Who can stand a rush? This question is forced upon me everywhere, as I go about this State. The rush of mind is all one way. One would suppose that the Whig and Democratic parties already, or soon to be, numbered with the things that were—were completely gorged with Anti-Slavery feeling and principle, and that they only waited and prayed for an opportunity to rush into an Anti-Slavery position, soon as they possibly could do so without being obliged to bear the cross of being identified with those who have carried the name of abolitionists by a baptism of blood. Those who originated the Anti-Slavery enterprise, and who, by passing through a fiery ordeal, have fostered it with tears and suffering in its infancy, and have conducted it on its pathway to triumph till it has rocked the land like an earthquake, are, as yet, too despised by pro-slavery churches and politicians, to be counted worthy to be associated with those who are not yet prepared to lay all on the altar of Humanity. The FREE SOIL party (falsely so-called,) has taken a position which these disaffected members of the Whig and Democratic parties can occupy without any sacrifice of reputation, or of influence, and such is the rush of persons from these old parties to gain that advance position, that those who have, for fifteen years, stood greatly in advance of it, are now, in some instances, being drawn back from the position of no religious or political alliance with slaveholders, to the lower, more dangerous, less efficient, and more absurd, position of No-Extension of slavery. No further extension of it. Let it be where it is; yes, tolerate, and even sustain it where it is, but say to it, as you are, go not a step further.

Now, it sounds to me very melancholy, very sorrowful, to hear men, who, for many years, have given forth, in clear, full tones, the great battle-cry of freedom—IMMEDIATE EMANCIPATION, the RIGHT OF THE SLAVE AND DUTY OF THE MASTER—now as the day of deliverance to the slave begins to dawn, to begin to utter the feeble, uncertain and soul-chilling sound, NON-EXTENSION OF SLAVERY. Let those who have never peeped nor muttered before on this great test question, in Church and State, of the nineteenth century, say, of all past centuries of the world's history, try their lungs and voices on this feeble, powerless, infant cry; but it is most sorrowful to hear those thus muttering this infant wail, whose voices have hitherto been like deep-toned thunder against slavery, to convulse the nation.

Through the Bugle, let me say to the abolitionists of Ohio, especially to those men and women who have hitherto stood on the principle—NO UNION WITH SLAVEHOLDERS—Having separated yourself from all religious and political alliance with man-stealers, what is it you now propose to do? Why, to repent of the step which you took when you came out, and to go back, and knock at the door of the Bastille of blood and pollution, and beg of the hucksters in human flesh to take you once again to their fraternal embrace. You say to the slave-breeders and slave-dealers, "Come, dear brethren, I have wronged you in separating myself from you; now let us form a more perfect union."

And what is your object? Why, to prevent the extension of slavery. Yes, you enter into a confederacy with slaveholders to prevent the extension of slavery! Was ever folly more foolish! Never, unless it was when, in 1787, our fathers formed the present Federal Union, and admitted slaveholders as an integral portion of the confederacy. Yes, that, as this nation now knows by the bitter experience of sixty years, was folly run mad. This nation has spoken but one sentence that is worthy of remembrance, i. e. WOE, WOE, WOE TO ALL COMPROMISES WITH SLAVEHOLDERS.

The objects are good—"to establish justice," "to insure domestic tranquillity," "to promote the general welfare," and "to secure the blessings of liberty." But with whom did they confederate to gain these righteous ends? With just men! With friends of liberty! With honest men! No! but with men who abhorred marriage; who herd men together in concubinage; with the keepers of brothels; with men who trample on all domestic relations and affections; who plunder orphans, rob nurseries and sell children by the pound; who punish men with stripes, imprisonment and death, for attempting to rise from ignorance to knowledge, from heathenism to Christianity, from slaves to freemen, from brutes to men. Yes, they formed an alliance with slave-breeders, slave-

traders, slave-drivers, slave-hunters, slaveholders; with kidnappers and men-stealers, to establish justice and secure the blessings of liberty!! Was ever madness more insane! And dearly have they and their posterity paid the penalty.

And how has this unnatural and man-imbruting and God-defying and God-insulting Confederacy with man-stealers promoted the objects so formally and solemnly set forth in the preamble to the Bond? Why, under its fostering care, slaves have been multiplied from 600,000 to 3,000,000, and slavery has been extended from 210,000 square miles of territory to over 1,000,000; and the whole nation has been made to bow humbly and lowly at the shrine of the demon. The moral constitution of the nation has been shipwrecked and the religious and social sentiment of the whole land has been made a mud-slop of rocks to defend "the sum of all villainy" against every assault. Thus has this far-famed alliance with man-stealers "established justice," "promoted the general welfare," and "secured the blessings of liberty." Here was the fatal step—the opening of the sluiceways of tyranny and corruption. The experience of sixty years has proved it to have been "a covenant with death and an agreement with hell." It has been the most potent obstacle on earth to the progress of liberty. But for this fatal alliance, there had not been a slave on this continent now; nor a despot in Europe. Her blood-stained thrones had crumbled to dust long ago.

Will you allow yourselves to be swept away by this rush back into this man-stealing alliance? You must, if you vote for the President next November. Every time you vote at the Constitutional Ballot-Box you ratify the deed—the terrible deed—of your fathers, and make it your own; you renew that alliance with kidnappers to "establish justice."

Would you enter into a confederacy with sheep-stealers to secure your sheep from being stolen? Or, with murderers to secure life? And then offer to the thieves and the murderers power and influence in the confederacy in proportion to the number of sheep they can steal or human beings they can kill! But, if you go down to vote for Martin Van Buren, or any body else, next November, you do enter into an alliance with earth's most systematic, iron-hearted and impudent tyrants to "secure justice and liberty," and offer to them power and influence in proportion to the number of their slaves. If it was an outrage upon man, and an insult to God, for our fathers to form this slave-stealing, kidnapping alliance, it is no less so for you to continue in it. If it was unjust in its inception, it must be sinful in its continuance. If it was wrong in them to form it, it must be wrong in you to join it. If they erred, (and who can doubt they did?) grossly, fatally and foolishly erred, in admitting slaveholders to an alliance avowedly to extend and perpetuate liberty, you err ten times more grossly, fatally and madly in helping to continue the confederacy, after more than half a century's terrible experience.

Beware, abolitionists, beware! and stand firm to Freedom's only Watchword—NO UNION WITH SLAVEHOLDERS IN CHURCH OR STATE. Remember that COMPROMISE WITH SLAVEHOLDERS, though under the most pressing circumstances, has been this nation and Europe's greatest curse. Can you hope to benefit freedom by renewing that compromise? Surely you have less to hope from it than had our fathers. See how theirs has ended. Stand aloof from that Ballot-Box. It is dripping with the tears and blood of three millions of slaves.

HENRY C. WRIGHT.

##### Slavery on Free Soil.

In all the discussions on this subject, reference has been made exclusively to the character of the Slave and the effect of servitude upon those who are the immediate personal sufferers. But this is a narrow position. It is not sufficiently broad. While men, especially the laborers, suffer by the introduction of slaves into free territory. It is well known that slaves despise white men who work.—They scorn a man who labors. Hence white men are rarely seen pursuing honest mechanical industry by the side of his colored companion at the South. Thus in the minds of slaves from whom labor is extorted, as well as in the mind of the white man, industry is disreputable, and labor is regarded with marked disfavor. This explains the absence of white mechanics in almost every department of business at the South. It amounts almost to a prohibition. Prudence is so strong, that it is more than equivalent to be forbidden to toil for an honest livelihood there. Hence if slavery is admitted into any new free territory, white labor is virtually excluded, and those already there pursuing honorable vocations, will at once sink in the scale of intelligence and respectability. Not alone will they suffer. The prosperity of those regions will be retarded. A blight will settle upon what is now free from every taint; where prosperity exists a decline will succeed, and where labor is regarded as an honorable calling, it will become stigmatized and disgraced. Will not the free working-men of the North think of these things? Will not the honest laborer and intelligent mechanic raise their voice against the extension of an institution which retards as well as stigmatizes honest industry?—*Northampton Courier.*

A PRINCIPLE.—"I hold," said a Western editor with dignified emphasis, "I hold it as a self-evident principle, that no man should take a newspaper three consecutive years, without making at least an apology to the editor for not paying for it."

#### ANTI-SLAVERY BUGLE.

SALEM, OCTOBER 6, 1848.

"I LOVE AGITATION WHEN THERE IS CAUSE FOR IT—THE ALARM BELL WHICH STARTLES THE INHABITANTS OF A CITY, SAVES THEM FROM BEING BURNED IN THEIR BEDS.—Edmund Burke.

Persons having business connected with the paper, will please call on James Barnaby, corner of Main and Chestnut sts.

##### Important Facts!

There are at this time owing from our subscribers not less than \$1000. Some are indebted for one year, some for two, and some for three. The Executive Committee have to raise within a few weeks, at least \$500. This must be borrowed at a high interest unless those in arrears immediately pay their dues. The undersigned, therefore, on behalf of the Committee, requests every one who is owing, and who is able to pay, to send the amount due at once, and not wait for bills to be forwarded. The Committee is in earnest, and expect all who feel any interest in the prosperity of the paper, or have any regard for justice, to promptly comply with the above request.

JAS. BARNABY,  
Pub. Agent.

##### The Prisoner of the Bastille.

"I am an old man now; yet by fifteen years my soul is younger than my body!—Fifteen years I existed, for I did not live—it was not life—in the self-same dungeon, ten feet square! During six years I had a companion; during nine I was alone. I never rightly could distinguish the face of him who shared my captivity in the eternal twilight of our cell. The first year we talked incessantly together; we related our joys forever gone, over and over again. The next year we communicated to each other our thoughts and ideas on all subjects. The third year we had no ideas to communicate; we were beginning to lose the power of reflection. The fourth at an interval of a month or so, we would open our lips to ask each other if it were indeed possible that the world went on so gay and bustling as when we formed a portion of mankind. The fifth we were silent. The sixth he was taken away, I never knew where, to execution or to liberty; but I was glad when he was gone, even solitude was better than the dim vision of that pale, vacant face. After that I was alone; only one event broke in upon five years vacancy. One day, it must have been a year or two after my companion had left me, the dungeon door was opened, and a voice, whence proceeding I knew not, uttered these words:—"By order of his imperial majesty, I intimate to you that your wife died a year ago." Then the door was shut, and I heard no more; they had but flung this great agony to prey upon me, and left me alone with it again."

The above thrilling description of the feelings of a prisoner who suffered within the walls of the terrible Bastille, must touch a sympathetic cord in every human heart;—and all will join in execrating the system which made that prison one of its engines of torture, and will rejoice that its walls have long since been leveled to the dust. But it should be borne in mind that, though France has now no Bastille, America has; and if the former was accused, the latter is a thousand fold more so.

The fate of the American slave is more terrible in his dark and soul-destroying dungeon, than could possibly be that of the French prisoner of State; and while we sympathize with the sufferings of the captive of the Bastille of Paris, let us remember there are millions of captives in the Bastille of Republican America. The American slave!—What pen can portray his sufferings—what tongue can tell of his terrible agony, of the physical and spiritual degradation he is doomed to endure. There is not one of all the millions that can say, "My soul is younger than my body;" for the power that makes him a slave denies that his soul or his body belongs to himself. He would esteem himself happy if slavery blotted out but "fifteen years" of his life; instead of this, his life as a sentient being, is extinguished the moment he draws his first breath, and if he exists, he exists as a thing. "PROPERTY" is branded on his forehead, and he becomes a marketable commodity, and remains such until Death sets him free from the grasp of the oppressor, and restores his stolen humanity.

Memory, that recalls past enjoyments, throwing their reflected light upon the present, and Hope, that glides the future, may thus cheer the prisoner in his cell, but cannot so comfort the despairing heart of the American slave. His path is dark and cheerless from its beginning to its end; it is, to all his hopes and aspirations, even more gloomy than the Valley of the Shadow of Death, for the very presence of Death—moral and intellectual death—is ever there in all its terror. Companionship is to him a thing unknown. He has fellow prisoners, millions of them, who toil and suffer as he toils and suffers; but slavery admits of no true companionship, for its victims dare not reveal the soul within; they must appear, not what God created them, but as slavery has made them, ever in a false character.—The slave is not permitted, as was the prisoner of the Bastille, to communicate to another his thoughts and ideas. Slavery denies his right to cherish thoughts or indulge in ideas, it even denies that he can have either the one or the other, and to prove the lie which it speaks, uses its utmost power to annihilate

the mind of its victim, and with such success that it is not a five years unbroken vacancy to which he is doomed, but the vacancy of a life. It has truly been said that the slaves of this land are the tomb-stones which mark where minds lie buried. Yet slavery has not been able to crush the affections;—and in thousands of cases would the American slave lift his heart in thankfulness to God, if he could but hear the message given to the prisoner of the Bastille—"Your wife died a year ago." It would be to him a blessed message, telling of a freedom that death had wrought. Instead of this, he has learned nothing of her fate since she was sold from his embrace, and the uncertainty that rests upon it, is like a vulture gnawing ever at his heart.

But we will not pursue the comparison further. If you are not convinced that the prisoners in the American Bastille more deserve the sympathy and commiseration of all who have human hearts, than did those who suffered in the Bastille of France, go and read the record of their feelings, go and read the history of their wrongs; and when you have perused what Brown, and Douglass, and other captives have declared, ask yourselves whether the State that upholds the American Bastille must not be far more oppressive than that which defended the Bastille of France, whether the religion which sanctions the existence of the former, must not be far more corrupt than that which justified the latter! Ask yourselves whether, if it were right to rejoice when the people of Paris razed to its foundations the grim old castle whose dark and frowning walls were stained with the blood of hundreds of innocent victims, it is not right to labor for the destruction of that more terrible prison house whose every stone is crimsoned with the blood of unoffending millions! Come up then to the work, for we know what conscience will answer.—Come with willing hearts and strong hands. Come and sound the rallying cry, "DOWN WITH THE BASTILLE OF AMERICAN SLAVERY!"

WHO WOULD HAVE THOUGHT IT!—By a recent correspondence between the Democratic Committee of Columbiana county, and the Democratic nominee for Congress from the 11th District, the Committee actually "make believe,"—as the children say—that it is desirous to know the candidate's views on the Free Soil question, who thereupon expresses himself favorable to the principle.—Now every one who has a modicum of common sense, knows that the Democrats of Columbiana county, as a party, care less than a copper whether all or any part of the newly acquired Mexican territory is secured against the inroads of slaveholders, except so far as it affects the interests of the party. Do the men who voted for a Tennessee slaveholder for President, who approved of slavery's crusade in Mexico, whose highest State candidate is a reputed hero of that atrocious war, and who desire to sustain for the Chief Magistracy of the Union one of the meanest tools the South ever had, and who is withal opposed to the Wilmot Proviso; do such men, we ask, care aught for Free Soil in itself? Not they. They wish to take advantage of the gullibility of the people; and while they deal in slavery by the wholesale to please their Southern masters, they peddle out Free Soil by the cent's worth among their country neighbors. The Democrats of Columbiana county can never make it appear they are in favor of Free Soil, until they declare that no candidate, whether for a high or low office, shall receive their votes unless he is pledged to the principle. Will they do this? No indeed, they are much too cunning. Their Committee and candidate talk Free Soil together with the hope of forestalling anticipated bolters, and perchance catching a straggling vote, but when it comes to action, consistent action as a party, bless you! they have no idea of it.

COMPREHENSIVE.—A Free Soiler in Cuyahoga county, who had been nominated for an office by the Cass party—nay, by way of a bribe—in a letter to the "True Democrat," frankly defines his position. He says:—"My motto is, FREE SOIL, FREE MEN, FREE LABOR AND FREE NEGROES."

Are the Free Soilers on the Reserve generally so ultra as not only to demand that men, but NEGROES also be free? The motto quoted is so full that none can complain it does not go far enough. But as brevity is the soul of wit, it is to be hoped that in the event of Martin Van Buren's election, one of the first acts of his administration may be, to recommend the passage of a law constituting negroes men, so that should the Cuyahoga candidate again take the field, his motto may be abridged to "Free Soil, Free Men, and Free Labor," which would certainly be a great improvement upon its present form.

A DISTRESSING PROSPECT.—Since Henry C. Wright held his Pic-Nic here with the children, one of our townspeople asserted that these meetings must be put a stop to.—"For," said he, "if they go on for a few years in this way, when the children come to be men, if there should be a war, there will be nobody to do the fighting." Sure enough; and what a pity it would be to have this nation a nation of practical non-resistants—peace lovers and peace promoters!—Better far preserve the murderous race of Cain, so that when fighting is to be done it can prove itself worthy of its ancestry.







## POETRY.

From the Harbinger.

### The World's Lie.

BY AUGUSTINE DOANNE.

I looked out from the grating  
Of my spirit's dungeon cell—  
And I saw the life-like rolling,  
With a sudden, angry swell;  
And the battle-ships were riding,  
Like leviathans in pride,  
While their cannon shot was raining,  
On the stormy human tide.  
Then my soul in anguish wept,  
Sending forth a wailing cry:  
Said the world, "This comes from  
Heaven!"  
Said my Soul—"It is a LIE!"

I looked out from the grating  
Of my spirit's dungeon cell—  
And I heard the solemn tolling  
Of a muffled drum's knell.  
And I saw a frowning gallow,  
Reared aloft in awful gloom;  
While a thousand eyes were glaring  
On a felon's horrid doom.  
And a shout of cruel mirth  
On the wind was rushing by:  
Said the world—"This comes from  
Heaven!"  
Said my Soul—"It is a LIE."

I looked out from the grating  
Of my spirit's dungeon cell—  
Where the harvest-wealth was blooming  
Over smiling plain and dell;  
And I saw a million papers  
With their foreheads in the dust;  
And I saw a million workers  
Slay each other, for a crust!  
And I cried, "O God above!  
Shall thy people always die?"  
Said the world, "It comes from Heaven!"  
Said my Soul—"It is a LIE!"

From the Home Journal.

### My Resting-Place.

BY GEORGE W. DEWEY.

When I am dead,  
Place no stone above my head,  
But, rather, let my ashes rest  
Beneath the aspen's shade.  
For, like that tree, my spirit played,  
By pain or pleasure lightly swayed,  
Oft varying from sun to shade;  
Then place no stone above my head,  
When I am dead.

Perchance some friend, with pilgrim pace,  
May wander to my resting place,  
And read, from memories in the heart,  
What no inscription could impart.  
When I am dead!  
Then place no stone above my head.

Oh, lay me where the buds shall bring  
The earliest perfume of the spring—  
Where violets shall watch and weep,  
Through starry vigils, o'er my sleep:  
While, in the grave-yard dewy damp,  
The glow-worm burns her funeral lamp,  
Until the flowers, that sleep all night,  
Take up the morning watch of light;  
And, perching on the drooping limbs,  
The birds come chanting early hymns;  
Or, with a low, melodious tone,  
Churn all the sultry breath of noon—  
And, with the beauty of their lays,  
Make joy throughout the endless days:  
Or when, within the lonely gray,  
No footfall cheers the twilight way,  
Beneath the singing aspen there,  
The murmur of the vesper air,  
May breathe, above the lowly spot,  
The dirge by friends remembered not,  
When I am dead!

Then place no stone above my head,  
But only let the aspen's shade  
Betoken where my dust is laid,  
When I am dead.

### Waiting and Watching.

Be waiting and watching  
The signs of the times,  
And daily keep thundering  
At prevalent crimes.  
The evils will lessen  
With every stout blow;  
The brighter the weapon  
The weaker the foe.  
Till totter and crumble  
The pillars of Wrong;  
'Tis Justice that maketh  
Weak instruments strong.  
The Right! it must prosper,  
Whatever oppose;  
However malignant  
Or stout be her foes;  
Like the steps of the morning,  
Majestic and free,  
She'll onward and triumph,  
How gloriously!

### Honor to all Handicrafts.

Honor to him whose slender arm  
Swings forth the ponderous sledge;  
Honor to him whose sturdy hand  
Delivers at the fruitless hedge;  
To every one who striveth  
To beautify the earth,  
Be praise and fame far greater  
Than to men of kingly birth.  
To toil—it is to fill complete  
The Lord of Life's command—  
To crown with golden fruit and grain,  
The wild's of every land;  
To rear the mansion and the cot,  
In city or in glen;  
That joy and sweet content may meet  
Around the homes of men.

Who makes a blade of grass to grow  
Where there was none before,  
Is greater far than the demi-god  
Whose mantle drips with gore;  
Then plant the spade in desert ground,  
And make its treasure spring;  
To bless the hand and home of him  
Whose greater than a king!

## MISCELLANEOUS.

### The Dead Sea.

According to an account of Lieut. Maury in the Southern Literary Messenger, this expedition was planned by Lieut. Lynch, and assisted to by the Secretary of the Navy in the Spring of 1817. The store ship "Supply" took out Lieut. Lynch and two metal-lic boats as transports. These boats were carried over mountain gorges and precipices by the party appointed for the expedition, and on the 8th of April, 1818, they were launched upon the Sea of Galilee. The Richmond Republican has condensed the interesting article of Lieutenant Maury as follows:

The navigation of the Jordan was found to be most difficult and dangerous, for its frequent and fearful rapids. Lieut. Lynch solves the secret of depression between Lake Tiberias and the Dead Sea by the tortuous course of the Jordan which a distance of sixty miles, winds through a course of two hundred miles. Within this distance Lieut. Lynch and his party plunged down no less than twenty-seven threatening rapids; besides many others of less descent. The difference of level between the two seas is over a thousand feet.

The water of the Jordan was sweet to within a few hundred yards of its mouth. The waters of the sea are devoid of smell, but bitter, salt, and nauseous. Upon entering it, the boats were encountered by a gale, and it seemed as if the bows, so dense, the water, were encountering the sledge hammers of the Titans instead of the opposing waves of an angry sea.

The party proceeded daily with their explorations, making topographical sketches as they went along, until they reached the southern extremity of the sea, where the most wonderful sight they had yet seen awaited them.

In passing the mountain of Uzdum, (Sodom) we unexpectedly, and much to our own astonishment, says Lieut. Lynch, "we saw a large rounded, turret-shaped column, rising south-east, which proved to be of solid rock salt, capped with carbonate of lime, one mass of crystallization. Mr. Dale took a sketch of it, and Dr. Anderson and I landed with much difficulty, and procured specimens of it."

The party circumnavigated the lake, returned to their place of departure, and brought back their boats in complete order as they received them at New York. They were all in fine health. This is a specimen of the skill, system, and discipline of the American Navy. No nation in the world has such a service. The time is coming when it will give proofs of that fact palpable to the most dull understanding.

Thanks to the good management of Lieutenant Lynch, the whole cost of this scientific exploration of the Dead Sea (except, of course, the cost of equipment and maintenance of the crew of the ship) was but seven hundred dollars.

From the letters of Lieutenant Lynch, quoted by Lieutenant Maury, we transcribe the following interesting facts elicited by the exploration.

"The bottom of the northern part of this sea is almost an entire plain. Its meridian lines at a short distance from the shore scarce vary in depth. The deepest soundings thus far 188 fathoms, (1,128 feet.)—Near the shore the bottom is generally an incrustation of salt, but the intermediate one is soft mud with many rectangular crystals—mostly cubes—of pure salt. At one time Stellweger's lead brought up nothing but crystals.

"The southern half of the sea is as shallow as the northern part is deep, and for about one-fourth of its entire length depth does not exceed three fathoms, (18 feet.)—Its southern bed has presented no crystals, but the shores are lined with incrustations of salt, and when we landed at Uzdum, in the course of an hour our foot-prints were coated with crystallization.

"The opposite shores of the peninsula and the west coast present evident marks of disruption.

"There are unquestionably birds and insects upon the shores, and ducks are sometimes upon the sea, for we have seen them—but cannot detect any living thing within it, although the salt streams flowing into it contain salt fish. I feel sure that the results of this survey will fully sustain the scriptural account of the cities of the plain."

He thus speaks of Jordan: "The Jordan, although rapid and impetuous, is graceful in its windings and fringed with luxuriance, while its waters are sweet, clear, cool, and refreshing."

After the survey of the sea, the party proceeded to determine the height of mountains on its shores, and to run a level thence via Jerusalem to the Mediterranean. They found the summit of the west bank of the Dead Sea more than 1,000 feet above its surface, and very nearly on a level with the Mediterranean.

"It is a curious fact," says Lieutenant Maury "that the distance from the top to the bottom of the Dead Sea should measure the heights of its banks, the elevation of the Mediterranean, and the difference of level between the bottom of the two seas, and that the depth of the Dead Sea should be also an exact multiple of the height of Jerusalem above it."

Another not less singular fact, in the opinion of Lieutenant Lynch, is "that the bottom of the Dead Sea forms two submerged plains, an elevated and a depressed one.—The first, its southern part, of almy mud covered by a shallow bay; the last its northern and largest portion, of mud and incrustations and rectangular crystals of salt—at a great depth, with a narrow ravine running through it corresponding with the bed of the river Jordan at one extremity, and the Wady 'el Jero,' or 'wady within a wady,' at the other."

"The almy ooze," says Lieutenant Maury, "upon the plain at the bottom of the Dead Sea, will not fail to remind the excited historian of the 'almy pits,' in the vale where were joined in battle four kings with fire."

## Vale of Avoca.

BY MRS. A. NICHOLSON.

It was Ireland's summer twilight, lingering long, as though loath to draw the curtain closely about a bright tale in a dark world like this. It was early in July, the rich foliage had attained its maturity, and not a scarred leaf was sprinkled on tree or bush, to warn that autumn was near. For the first mile the road was smooth and broad, lined with trees, now and then a neat cottage of domestic; the glowing streaks of the setting sun had left the western sky, and glimmered through the trees; while the air, made fragrant by the gentle showers, diffused through body and mind that calmness which seemed to whisper, "Be silent; it is the Vale of Avoca you are entering." We descended a declivity, and the vale opened upon us at "the Meeting of the Waters."

The tree under which Moore sat when he wrote the sweet poem had been pointed out to me in the morning. We now stood near the union of the two streams, where the poet says,

"There is not in the wide world a valley so sweet,  
As the vale in whose bosom the bright waters meet."

The rich variety of wood—the still, clear, limpid water—the hill and vale, in some parts dark and wild, in others light and soft, ever and anon relieving the eye by some new variety, but above all, the pleasant association that this vale, however dark and deep its recesses, harbors not a venomous reptile—no, not even the buzz of a mosquito is heard—made it unlike all others. We rode three miles scarcely uttering a syllable all the while; a holy repose seemed to rest on this hallowed spot, as when it first bloomed under the hand of its Maker, and imagination was prompted to say, as no serpent has ever coiled here, the contaminating touch of sin has not left its impress.

Never did I leave a spot more reluctantly: it was a night scene which never has faded from my eye, and I hope never will.

"O! the last rays of feeling and life must depart  
Ere the bloom of that valley shall fade from my heart."

In the deep silence, the voice of God, and the soft whisper of angels seemed to be there. These voices said kindly, "There is mercy yet for poor erring man." It appeared like the bow of the covenant, telling us to remember that though this world has been cursed by sin, yet a new heaven and earth are promised, of which this is a shadowy resemblance.

The borders of this valley are interspersed with gentlemen's seats, and here and there dotted with the whitewashed cottages of the peasants; and the rich cluster of foliage upon the hill sides, upon bush and trees, almost persuade you that the dew of Hermon has fallen upon them. Stranger when you visit Ireland visit the Vale of Avoca. If you love God, here you will see him in a picture that must be read. It is your stay be limited, waste it not in deciphering a time defaced stone, telling of his bloody deeds of some ancient warrior, or the austerity of some long lived ascetic, but linger in this spot; stop at the neat little house, erected on purpose for the accommodation of the stranger; and morning, noon, and night explore its never-dying beauties of light and shade. Three times did I go through, and when I turned away at last, I felt

"I could stay there forever to wander and weep."

## Women in China.

From a Dublin Magazine, as we find it in Douglas Jerrold's Weekly Newspaper.

"Woman is in a more degraded position in China than in any other part of the globe, and her humiliation is rendered more conspicuous by the extent to which civilization and education have been carried in the empire. In no rank is she regarded as the companion of man, but is treated solely as the slave of his caprice and passions. Even amongst the females of the highest rank, few are found who can read and write; their education is confined to the art of embroidery, playing on a horrid three-stringed guitar, and singing; but the obligation of obedience to man is early inculcated, and the greater portion of their time is spent in smoking and playing cards. The women of the poorer classes have no education, and can be considered but little better than beasts of burden. A man of that rank will walk deliberately by his wife's side, while she totters under a heavy load, and frequently she may be seen yoked to a plough, while her husband guides it. Those of the lower classes who are good-looking, are purchased by Chinese ideas of beauty, are adorned by the rich at about twelve or fourteen years, for concubines, and are then instructed according to their master's ideas. The Chinese cannot at all comprehend the European mode of treating women with respect and deference, and being naturally superstitious, attribute it to devilish arts, practised by the fair sex, the just appreciation we maintain of their value, in short they consider European ladies have an influence somewhat similar to that ascribed to an evil eye by Italian superstition. Chinese domestics have a very great objection to reside in a European family over which a lady presides; and an old tradition of their curiously coincides with their superstition about our females.—That China should never be conquered until a woman reigned in the far-west. Some say that this prophecy was never heard of until they were conquered by the army of Queen Victoria. Be this as it may, they all contend that it is to be found in some of their oldest works."

"Many traditions are extant in China relative to women; and among other legends, the horrible practice of deforming the female foot is thus said to have commenced—the wife of one of their ancient emperors was found by her lord and master near the apartment of one of the great officers of the court who had the reputation of being very handsome. Receiving from the emperor a torrent of abuse for her misconduct, she pleaded in her defence, that it was not her fault, but that of her feet, which were so very large, they took her to the spot solely against her will. The emperor immediately ordered the fore part of her feet to be amputated. Such is the origin of the deformed foot, which from this time became the fashion. The appearance of these distorted extremities, which

are mere tapering stumps, is most disgusting to an European eye. Immediately after the birth of a female, her toes are doubled down, the big toe is made to overlap, and bandages are then applied with an incredible amount of pressure; as age advances, the whole becomes one mass of filth and abhorrent humours. A surgeon who had unbounded and examined the foot of a Chinese lady, assured me that the effluvia arising from it was more offensive, and the sight more disgusting, than anything he had ever witnessed in a dissecting room. The bandages employed are made of silk, which are rarely removed, and these are covered with fresh ones from time to time, and over all the dwarf foot is secured, the pointed toe of which is stuffed with cotton. Owing to their maimed feet, the woman cannot walk any distance, even with the assistance of sticks or crutches, which they always use in the house. The hobbling motion of one who attempts to do it is considered most graceful by the Chinese; and ladies who essay the exploit, are poetically called "Tottering Willows." Women of the highest order, when they go abroad, are carried in sedan-chairs or boats, but those who cannot afford to command such equipages are carried on the backs of men, or women dressed with undecomposed hair, the families of the wealthy inhabitants, all the daughters are thus maimed for life; but among the poorer classes, if there are two or more daughters, one is always deprived of pedestrian power, and she is hence invariably considered superior to her sisters, and may become a wife. The others can never become more than handmaids, except they intermarry with the very lowest. This horrid and barbarous taste is most unaccountable in a nation, where the undisturbed natural foot of man is the very model of beauty; the high instep is equal to the Andalusian, and the arch of the sole rivals that of the Arab; the ankle, which in the distorted foot becomes revoltingly thick, is symmetry itself. Such a foot, of course, can only be seen among the lower classes. The whole female character seems to be completely changed by the barbarous practice in question; for the countenance of a Chinese beauty is always void of animation, and somewhat expressive of the suffering which her ligatured feet may produce, while the countenances of uncrucified females are full of vivacity."

## A Vision.

Some weeks ago I read in one of the Boston papers an account of an aggravated and most soul chilling murder, committed, as the paper stated by a detested wretch long a burden to himself and society. I read also concerning his execution, which account was accompanied by a few remarks upon the punishment he would probably receive in another world. The relation of this horrible occurrence weighed my spirit down. The position from which I viewed and contemplated the deed, was identical with that occupied by almost every political, legal, and clerical teacher in the land. I viewed it as to its external aspect, and was driven to the unreasonable conclusion that man is, in reality, a depraved creature at heart. Oh, how I trembled at this! "But no man," reasoned I, "could do such a thing to his fellow-man, without being tainted in the very elements of his being; and if this is an individual truth, it must be a universal one." Yes, only twenty days ago I was filled with sorrow concerning this demonstration of innate sin, of perverted and evil affection, of a voluntary love for, and doing of evil—voluntary because growing out of, and being allied to the Soul's Life. I prayed, constantly, to know the truth, and to view the occurrences, and its causes, from an interior and spiritual position. At length, one day, I felt moved to visit the village graveyard, that I might be free from outer disturbances. I obeyed the internal impulse. I sought a retired spot, folded my head in my garments, shut myself from sense and outer impressions, and meditated on the subject of my thoughts.—Instantly my understanding was opened, and the birth, and life, and character, and the various circumstances which constituted the murderer's experience, were manifested to me in their regular order of succession.

In a small, unclean, unfurnished room, in a cradle, I saw a child. It was physically deformed, especially in the cerebral region. I saw the cause of this malformation was the free from outer disturbances. I obeyed the internal impulse. I sought a retired spot, folded my head in my garments, shut myself from sense and outer impressions, and meditated on the subject of my thoughts.—Instantly my understanding was opened, and the birth, and life, and character, and the various circumstances which constituted the murderer's experience, were manifested to me in their regular order of succession.

In five years more, that child manifested in its plays and conversations the angular and impulsive promptings of love unguided by wisdom, which latter it had not, because of youth and incapacity, and which its parents could not have communicated because of their ignorance from birth.

In five years more, I saw that child the companion of those of equal growth and like hereditary misdirection,—of those who were born foes to the interests of society,—those who were the victims of circumstances,—those as surround and influence all persons and families forming the lower strata of civilization.

In five years more, that child was a perverse and wicked youth—was the leader of card-playing and gambling tricks without the city—and was the chief of mobs and riots within; was chewing tobacco and smoking cigars, drinking liquor. His parents were poor. At first they could not send him to school, at last he would not go. He stood as a representative of inferior situations and circumstances.

In five years more, I saw that youth a man in stature, but not in development of body nor elevation of mind. And in an old, dilapidated dwelling, like the Brewery in our city, containing about twenty families, I saw his wife—for he was married.

Two years more, and I saw his child.—That mother's child was left in care of a sympathetic but no better situated neighbor, while she, worn out and emaciated, was peddling strawberries in the streets of Boston. I saw her return at night with food for herself and her little one, and money to procure bread for breakfast; but that cruel man, intoxicated husband, and misdirected father, abruptly demanding her little saving, and appropriated it to his own use—to buy rum, whereby to drown the rising feelings of goodness and sympathy within, that his obscured and misdirected soul might not perceive the body's corruption and depravity.

In six months more I saw him when alone, weeping, but, when seen by others, he was gloomy, unclean, and disgusting. Feeling that

others disliked and despised him, he disliked and despised himself. A whole garment was not in his possession. One by one they had been sacrificed to gratify his overmastering desire. Indeed he was a slave—rum was his master. A slave cannot do as he will, but only as the master prompts, and sanctions and commands!

Three nights afterwards, he was destitute of liquor; food, friendship, clothes and money. Society had neglected its legitimate child. Nature's universal provisions were withheld, and the husband was urged to violent plans. At this moment he saw a well dressed and apparently wealthy gentleman, step into quite an inferior oyster house.—The husband hurried on and entered it. He obtained a seat with an air of carelessness, and unobserved. The gentleman was a stranger, was enquiring the most convenient route to a village ten miles from the city.—When he paid for his oysters, he unfortunately revealed a well supplied pocket book. The temptation was too powerful. The husband saw the magnitude of destitution and starvation compared with the act of assassination—compared with the former the latter seemed justice, to exercise which he at once resolved. He heard the direction given the stranger, and without a moment's hesitation hastened on the way. After proceeding nearly half the distance, he secured himself by the road side and awaited the traveller's approach.

"I don't want to kill him," said the husband, "I will only stun him and get his shiners. The world owes me a living; it doesn't give it to me; I am resolved to take it. God knows this is justice. I am hungry, and must have something now or I shall die."—Now I saw him weep. A sound of footsteps close by announced the traveller's approach. Out he leaped, and grasped the stranger by the throat, and sternly demanded his money. The man knelt him down. This unexpected blow fired him with vengeance and determination. He instantly arose and shot the man, and stabbed him hurriedly in many places—margined him in the most horrible manner—searched his pockets, robbed him of all he had, threw the body over the fence, and went into Boston to drown sorrow with a flood of rum, which he then could purchase.

I saw him arrested, tried, condemned, imprisoned, abused, sneered at, and finally executed—executed as an example, I saw this. And I can only say, beware of such justice—it is human, not Divine.—Universal.

From the Christian Citizen.

## Dismantled Arsenals.

We love to contemplate the ruins of those black-looking war-factories that were wont to pour forth a stream that gladdened the fellest spirit that ever breathed on this green world. There they stand in haggard desolation, like things built before the sun was made, and unable to bear its light; or like a bloated, ragged drunkard before a mirror with a thousand angel faces in it. Still and cold is now that terrible, mysterious engine that turned the best things nature ever made for man into lava-streams of hot poison, that burnt his heart up with fierce, inhuman passions. And those coiled, copper-colored worms are dead—the greedy, metallic snakes that devoured whole fields of yellow grain a day, the bread for which a thousand widows prayed, and plied their lean fingers at the midnight hour. They are dead! and when they died, their fiery malignant ghosts, I trow, were expelled the fellowship of better spirits in the bottomless pit, that could not brook their alcoholic breath. They are dead, the alchemical reptiles! that, half-buried in the earth, poured invisible rivulets of blighting ruin into the fountain of our human happiness and life; that stung to death, in the quietest walks of youth, hopes that took hold of heaven, of earth, of the love and joy of a thousand hearts. They are dead! and the stream is dry that fed the veins of War with hot vitality. And, next, that monstrous Gorgon will die. Depend upon it, War never had in its devil's heart any other blood than rum. Nay, its heart itself is but a vast distillery, keeping its huge veins and arteries full of that fiery fluid. The vat of fermenting grain and cane juice is the stomach of War, and the still-worm its viscera. These are the nutritive and digestive organs of the great red dragon; and for this—like other dragons killed in the olden times—it must be mortal; for rum is mortal, and all its fiery fountains will dry up, while the earth is full of springs of water pure and sweet as that which the sinless Adam drank out of the hand of God.

Will war die? War that claimed the immortality of Death and Sin! Yes; and Death, and Sin, and Satan, will live to weep over the grave of their renowned confederate. And such a funeral! me-thinks I see it now. The earth, sea, and sky, are vibrating with joyous emotion, and there is gladness in the heart of every living thing. The dust of fourteen thousand million of human beings butchered in the battle-field, stirs into life and form; and up springing from their coral graves and caverns fatherless in the sea, myriads of human skeletons leap upon the land and clap their bony hands in triumph, and around the globe runs the exulting glee of "the sheeted dead," that the great Destroyer has fallen. And yonder, methinks, there rolls a sea, full fifty fathoms deep—a dark, dead, salt sea of tears, fed by the outlets of a hundred thousand millions of human eyes that wept at War's doings. And now a wailing wind, a monsoon of widows' and orphans' sighs moves over the bony deep, and lifts its bitter waves in sympathy with the world's jubilee. And Labor, wan, dejected Labor, at whose veins the monster fed, runs up and down the green hills exulting to see the curse removed. And redoubled slavery, the eldest thing of the leprous beast, lets go from her palsied hands the bonded millions she held with iron grasp, to throw their fetters into the grave of war, and shout for joy with all the sons of God, that man is free. And all beings that live and love the face of man, the face of nature—that love to look up into the pure, peaceful sky, and on the peaceful sea, and fields and flocks—that love to commune with the silent harmonies of the great creation, and listen to the music of unreasoning things—all these fill the heavens with one jubilee! that the great Cannibal is dead—the great MAN-EATER, that whetting his appetite on the flesh of Abel, ate up a large portion of the human race, and enslaved the rest to cater to the appetites of its wolfish maw.

Any sin committed in jest is greater than when it is done in earnest.

## Facts for Moral Reformers.

The New York Globe says, in this country, one man dies worth twenty millions, and while he has been making it, twenty thousand women have perished in infancy, to escape starvation at their needles. What a precious state of society this reveals! and it is not confined alone in New York city. It extends to every village and town in the country. Even in our fair city, where the stranger, on a day like Sunday, when beauty and fashion, arrayed in all its loveliness, is seen congregating at our church doors, would imagine that all was pure and good, and that want and wretchedness were strangers, we see in our daily walks many scenes of sorrow and distress. How little the wealthy—those that have plenty—know of the pinching, gnawing grasp of poverty upon the soul! How it dries up the generous heart, and in time forces back to its cells every thought of fraternal regard for our brother man! The drunkard and the debauchee is considered by the masses as the worst specimen of depraved nature that we encounter in the streets. He is clothed in rags, and therefore despised. Clothe him in fine linen, and his crimes become only the ebullitions of an unusual flow of animal spirits. His blood-shot eyes and bloated face, the trembling of his nerves, are unnoticed, or, if at all, with pity and sympathy. Verily, a fine coat makes a vast difference in the eyes of community.

Here, again, is a man who has purloined a few hundreds from his employer's shelves,—he has followed the example of bigger rogues, and attempted to get rich without labor. He is arrested, and will ere long take up his abode within the walls of a penitentiary. There is no pity, no sympathy, for him, and, of right, should not be. He has transgressed the laws, and must take the consequences. Turn we to the banker—he has defrauded community of thousands—his promises to pay are in every man's pocket. At one grasp, he has taken the labor of years of hundreds, because they put their faith in Banks. It is not a few yards of tape or ribbon, that he has taken; consequently, he is a great financier—has displayed great business capacities—and worthy of the entire confidence of minister and layman, saint and sinner! No gloomy cell awaits him—no clanking chains, or iron hand-cuffs, toll doleful music to his ears. On the contrary, soft and sweet the rich notes of the piano float upon the evening air at his request, while ready pen and tongue are engaged in his defense. Surely—surely, is not he worth for moral reformers—a lot "missionaries?"—Boston Investigator.

## BUSINESS CARDS.

### DAVID WOODRUFF,

MANUFACTURER OF  
CARRIAGES, BUGGIES, SULKIES, &c.  
A general assortment of carriages constantly on hand, made of the best materials and in the neatest style. All work warranted.  
Shop on Main street, Salem, O.

### JAMES BARNABY,

PLAIN & FASHIONABLE  
TAILOR.  
Cutting done to order, and all work warranted.  
Corner of Main & Chestnut streets, Salem, Ohio.

### BENJAMIN BOWN,

WHOLESALE AND RETAIL  
GROCER,  
TEA-DEALER, FRUITERER,  
AND DEALER IN  
Pittsburg Manufactured Articles.  
No. 141, Liberty Street,  
PITTSBURGH.

### FRUIT TREES.

The proprietor has on hand a handsome lot of FRUIT TREES, comprising Apple, Pear, Peach, Plum, and Cherry trees, and some Grape Vines and Ornamental Trees—all of which he will sell on reasonable terms at his residence in Goshen, Mahoning Co., 4 1/2 miles north-west of Salem.

ZACHARIAH JENKINS, Jr.

August 11, 1848.

### Agents for the "Bugle."

OHIO.

New Garden; David L. Galbreath, and I Johnson.  
Columbiana; Lot Holmes.  
Cool Springs; Mahlon Irvin.  
Berlin; Jacob H. Barnes.  
Marlboro; Dr. K. G. Thomas.  
Canfield; John Wetmore.  
Lowellville; John Bissell.  
Youngstown; J. S. Johnson, and Wm. J. Bright.  
New Lyme; Mersena Miller.  
Selma; Thomas Swayne.  
Springboro; Ira Thomas.  
Harveysburg; V. Nicholson.  
Oakland; Elizabeth Brooke.  
Chagrin Falls; S. Dickenson.  
Columbus; W. W. Pollard.  
Georgetown; Ruth Cope.  
Bundysburg; Alex. Glenn.  
Farmington; Willard Curtis.  
Bath; J. B. Lambert.  
Newton Falls; Dr. Homer Earle.  
Ravenna; Joseph Carroll.  
Hannah T. Thomas; Wilkesville.  
Southington; Caleb Greene.  
Mt. Union; Joseph Barnaby.  
Malta; W. Cope.  
Richfield; Jerome Harburt, Elijah Peck, Lodi; Dr. Sill.  
Chester; R. Roads; H. W. Curtis.  
Painesville; F. McGrew.  
Franklin Mills; Isaac Russell.  
Granger; L. Hill.  
Hartford; G. W. Bushnell.  
Garrettsville; A. Joiner.  
Andover; A. G. Garlick and J. F. Whitmore.  
Achor Town; A. G. Richardson.  
INDIANA.  
Winchester; Clarkson Puckett.  
Economy; Ira C. Mauley.  
Penn; John L. Michner.  
PENNSYLVANIA  
Pittsburg; H. Vashon.